

Community Service News

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An Issue on

THE VALUES BY WHICH COMMUNITIES LIVE

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SEVENTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY

Yellow Springs, Ohio

July 1-4, 1951

Information on back cover.

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INTRODUCTORY STATEMENT ON THE TOPIC OF THIS ISSUE, AND
OF THE EIGHTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY*

This issue of *Community Service News* has been planned as a concerted effort to deal with a basic problem and to serve as preliminary discussion of the conference theme, "The Values by Which Communities Live," bringing together articles, book reviews and factual material on that subject.

In each Small Community Conference, as we consider the various essential elements of community life—economic life, religion, social life, cultural experience, education, recreation, experience of beauty and knowledge—we come again and again to be aware of the importance of clearly recognizing and appraising the values by which we live. At a recent Community Service Trustees' meeting, it developed that three Trustees—some of the nation's ablest community workers—had independently been thinking that the problem of greatest importance to the small community is that of understanding the values current in American life as they affect the health and survival of communities.

In the first article, "The Place of Community among Human Values," it is suggested that healthy communities and families depend upon our recognizing them as living values in their own right.

H. Clay Tate, author of "Community Problems and Underlying Philosophy," is editor of the Bloomington, Illinois, *Daily Pantagraph*, and has played a leading part in community development in that region.

"Body and Soul: The Community in India," draws upon a letter from Mildred Stoop, of the American Friends Service Committee, who was associated with Community Service, Inc., before her visit to India. Miss Stoop demonstrates in it her keen recognition that the community is a living process and not merely a structure or system.

Relatively little thought has been given to this spirit and personality of the community, for, like that which makes the difference between a living man and a dead body of a man, it is intangible and cannot be isolated for purposes of study along traditional lines. The sociologist George P. Murdock points out, in an article in the *American Sociological Review*, that "community studies have been infinitely more concerned with social structure than with social action," and that to his knowledge "not a single community study has concentrated primarily on the dynamics of social interaction." A conference that would turn its attention with intelligence and devotion to this which makes a community, not an assemblage of parts, but a living thing, might contribute findings of value to the community movement.

*Yellow Springs, Ohio, July 1-4—See announcement on back cover.

THE PLACE OF COMMUNITY AMONG HUMAN VALUES

A civilization is characterized by what it cherishes, what it will make sacrifice for. People concerned with the subject are becoming aware that the problem of developing healthy communities is at heart a matter of the values by which people live, their philosophy and purpose in life.

The philosophy of life now dominant in the western world, notwithstanding its precious standards of personal freedom and impartial justice, contains some elements harmful to both family and community. Both are crumbling, and we can say with assurance that the cause is not modern technology, for the same trend in the affairs of both family and community has been present in civilization after civilization in the past, irrespective of the level of technological advancement.

Economic plenty, highly developed communication, concentration of populations in metropolitan centers, and low birth and death rates, are not unprecedented. In times past, as today, they have been the product of a culture with high morale, creativeness and ethical standards. The disintegration of these societies has come when the products came to be valued more than the qualities that gave them birth. If we can determine that certain of our own values are significantly false, in that they have characteristically led to death and disintegration, and if the false elements can be corrected, we shall have achieved a diagnosis of social disease and a suggestion for a feasible cure.

It is generally assumed that the true personal and social values are known, and that people merely fail to live by them. It is thought that the problem is one of educating people to live by supposedly well recognized values, of leading, preaching and guiding in terms of these. Do we not have for guidance the Golden Rule, the Sermon on the Mount, and the Bill of Rights? It is evident, however, that for the most part both leader and led, educator and student, preacher and congregation, all share the values that characterize our civilization. If things are going wrong, then it's time to examine the motives and attitudes that we unthinkingly accept.

What is false in the prevailing philosophy? It is that ours is an individual-centered civilization. This has come to seem so natural to us that we are quite unaware that most sound and wholesome human societies have had quite a different character. Not only the majority of the population, but the church, the school, dominant schools of psychiatry and of philosophy, and following these the economic system, all conceive of life, purpose and value ultimately in terms of the individual. "The greatest happiness of the greatest number"

of its constituent individuals becomes the aim of society. Family and community have their value only for what they can do for the individual. Carle Zimmerman, in tracing the history of rise and fall of family and community, and consequently of civilization,* has shown the acquiescence and support given by our society and its scholars to the trend toward dominant individualism, with the replacement of the roles of the family and community by the state as guardians of the individual and his affairs.

Family and community cease to be real entities to people who trace all value back to the individual; they become merely the environment and field of activity needed to help the individual realize his happiness and fulfillment. That being the case, man and wife look more for individual fulfillment in companionship than in commitment to a common life. Where one mate in a family seems not to contribute to individual fulfillment, the family may be readily dissolved and another companionship initiated. The effect on children is deplored, but the death of a family goes largely unnoticed. Similarly, where employment in one community seems to offer inadequate opportunity for advancement, the employee moves readily to another community. He still may love his community out of sentimentality, but he does not know that it is part of himself.

This individualistic view of life came to characterize many civilizations of the past. At such times the cement of family and group loyalty disappeared and disintegration began to set in.

This view has come to be so dominant that we can scarcely conceive of other ways of life. Yet most of mankind has lived on a very different basis. Family and community have generally been recognized as real and significant, somewhat as we recognize the individual and nation to be. Contrary to what we might expect with our present extreme individualism, this more social attitude did not involve loss of individual freedom or of individuality. Freedom and individuality, as Malinowski has pointed out, depend upon commitment to community values and are limited by lack of variety and choice in values to which individuals may commit themselves. In the case of most primitive societies, as anthropologist Paul Radin has shown, "The unusual degree of integration found in primitive culture is due . . . to the existence of a larger configuration in which the individual and group are separate and distinct units . . . interlocking at certain points, and constraining each other at others, yet sufficiently autonomous as units to resist . . . submergence of one by another. . . . The essential configuration of either must not be tampered with."†

*In the two books, *The Changing Community* and *Family and Civilization* (Harper and Brothers).

†Paul Radin, *Primitive Man as Philosopher* (D. Appleton and Co.)

Our civilization, and nearly all of its institutions, has set its heart against and has fought the primitive concept of the community as being itself a fundamental and real entity of life. In dealing with the American Indians this policy of aiming at the destruction of the ancient community spirit has been all but universal. In Europe, except in Switzerland, the community previously was emasculated because it was an obstacle to concentrated feudal power; and more recently the French Revolution, in its effort to eliminate all opposition, imposed similar bureaucratic centralism on society. Any centralization of power tries to destroy whatever challenges its complete supremacy, as does the community in reserving some elements of self-direction.

The ancient small community had a very serious fault. It was too insular and represented too large a part of its people's world in a time when larger associations were growing and meeting other human needs. Instead of quickly associating into larger associations and loyalties, while keeping their own identities, the small communities and regions, because of their isolation and insularity, generally were conquered piecemeal by centralized power.

This problem of the ultimate values that form and determine our civilization rises in good measure from the misconception that we must choose either the supremacy of the individual as the object of value, *or* the community, *or* the nation, *or* the class, *or* the church, *or* the party. We have not realized that enduring values exist only in mutuality, not in isolation. We have been unable to conceive that the community should be a real and vital value of itself, part of and paralleling the value of the individual, and dependent on the individual in a manner similar to the individual's dependence on the community, and that it should similarly be related to the region and the nation. It is true that the community has no existence apart from individuals; it is just as true that the individual has no truly human existence apart from the community. The same holds for the family. Each is benefited by the fulfillment of the other, and the life of neither is possible apart from the other.

It may be objected that Robinson Crusoe lived for a time divorced from the community, while the community could not live divorced from individuals. This does not make the individual more real and intrinsic a value than the intimate community, for Crusoe carried with him not only his individuality, but the culture of his community. Without his inherited intimate community culture he would not have been Crusoe, but only a very inadequate beast.

And so it is with all men—they cannot escape community—they *are* community as well as individuality. They are either rich or poor in community, and carry that wealth or poverty with them wherever they go. One's wealth

in capacity for community values cannot be achieved by seeking only self-realization, but only by seeking also community realization. Unless the community is realized about us it is not realized in us. Community is not an individual, but a corporate and mutual achievement.

Many people claim that the good community and good family can be achieved without valuing them for themselves, but merely on the grounds of their necessity to individual happiness. We have the testimony of history that this has not been so. Nor is it psychologically possible to have a healthy love for the community solely in terms of what it will do for oneself; only the generous would then value it for what it will do for their neighbors. The parents who love the child only for their self-fulfillment and without regard for the child as an object of value are known for their selfishness. Even if they love each other selflessly, their child will suffer. The community similarly must suffer if it is valued only for what it does for its members, and the members in turn will be the poorer.

Nor can we by stratagem get around the necessity of valuing the community for itself. We cannot love the community *as if* it were itself an object of value if in our hearts we believe it is not. If the community as a necessary part of our lives must live by a convenient myth that it is to be valued for itself, when in truth we believe it is but a desirable environment for individuals, the honest and generous will live by what they believe is the truth, and the dishonest and selfish will take advantage of the myth for their selfish ends.

Certainly a community cannot be deeply valued by people who have no identification with it. Community experience tends to lead to identification and love for community. The fact remains that what people will identify themselves with, or let themselves be identified with, is greatly influenced by the system of values by which they live. A system of values can justify anything from mass suicide, killing one's loved ones, callous treachery, lifelong drudgery, to joyous discipline in creative mutual endeavor.

Zimmerman comments: "I do not believe that we know as yet the total influence of clearly established social ideas." The issue of our times is the struggle between the clearly defined ideology of Soviet totalitarianism against—against what? The world is sick for the lack of answer. If it is only freedom for individual development that we seek, where is the cement that will give society any coherence? If it is profit that motivates, why not profit from doing business with the enemy? If it is welfare of all individuals under the welfare state, what becomes of community sovereignty within which the individual can have some intimate control over his own destiny, and how can we avoid conflict between such sovereign states? If it is personal salvation under ecclesiastical auspices, why not join a Soviet puppet church? Against the

clearly defined Soviet ideology we need a clearly, honestly and accurately established ideology for the social order that is to prevail against it. Such an ideology cannot be a mass propagandized synthetic product, but a living growth spreading by spirit, understanding and experience.

The fact is that the prevailing individualistic philosophy and theology that dominate our civilization are themselves arbitrary myths in striking contrast with the general long-time experience of mankind. Even when we intellectually recognize them as myths, they are so intimate a part of our culture that they color all our thought and action.

Among most of the peoples of the world and through long ages, the family and small community have been known as real living entities and not as mere nominal associations and companionships of individuals. The balance between the value placed on the individual, the family, the community and the nation has varied greatly, sometimes placing so great an emphasis on one at the sacrifice of their mutual relationships as to destroy the others and so bring the downfall of all. But sociologists have remarked that healthy societies were characterized by the balance and breadth in the values by which they lived. These societies accorded respect to and recognized the integrity of individuals, groups, families, communities and nations. Their great failure has been that social values too commonly stopped at the boundaries of community, class or nation, giving rise to conflict between people and limiting them to narrow loyalties.

Christianity is significantly responsible for the extreme individualism of our national philosophy. Jesus had preached a very different gospel, but the individualistic philosophy of the decadent Roman Empire greatly influenced Christianity. The subsequent failure of the churches to recognize the importance of the community's role was explicitly acknowledged by a recent conference of representatives of most American churches who met to study the relation between church and community. As T. T. Swearingen, the reporter of the conference, expressed it, "We need a theology of the community." Yet this conference itself stands as clear evidence that orthodox Christianity finds ultimate value only in the individual. While affirming that the community has a "soul," the conference stated that the community has significance only for what it does for individual members. The community as yet has meaning to the church only as a newly recognized important adjunct to individual salvation or fulfillment.

This extreme emphasis on individualism has been intimately associated with totalitarianism. In order to wield its totalitarian power, the Roman Empire dissolved or disapproved of all bonds of loyalty, social control, and value except the individual, the family, and organizations subservient to the state. When the Christian church came under the sway of that tradition it

reinterpreted the Roman Empire as the City of God and the individual's salvation as being in the church largely irrespective of community association. This philosophy, developed by such leading theologians as Augustine, adopted the Roman Empire's totalitarian distrust of the primary groups—the autonomous groups of friends and the stable community—substituting for them the central authority of the church dealing with the solitary individual.

What we recognize the community to be will greatly influence the future of the community and hence of civilization. If the community does have value in and of itself in association with such other values as individual, group, family, nation and humanity, what is the nature of its value, and of its relationship to other values? If the individual is not the only ultimate value, what values do all of these have in common? On what basis can all work in harmony toward common ends? An answer suggests itself: a common whole of life and reality in which all diverse parts, large and small, are related in harmony with discipline and authority; nothing less can make all parts sacred to the benefit, instead of the disadvantage, of all other parts and the whole. Is not this the intrinsic message of the prophets, of Buddha, of Confucius, of Jesus, of Saint Francis?

Jesus was explicit as to the necessity of association rather than only individual salvation. The admonishment to love one another to the point of giving one's life for another was not only for the object of saving oneself, but because such association is itself life, and lack of such association is death. He suggested that where two or three are gathered together in the divine spirit of unity, there was life. He and the prophets spoke of the judgment of cities as of individuals; he came to introduce his message to a particular people.

There is no such thing as individual salvation. Life must begin with self-mastery, but it can only grow in compact, in association, in affiliation, essential forms of which are the universal family and small community. The great religions have universally proclaimed the necessity for self-abnegation, not for the contradictory purpose of self-glorification, but because it is the necessary condition for growing with one another into a higher order of life and meaning.

To enter into a community of like-minded people is to enter a real bondage, but it is a bondage necessary to true freedom. For freedom can only be realized in a corporate and not an individual life. It is attainable only in a harmonious relationship with one's environment, and harmony presupposes common values coordinating diverse gifts into united effect.

Religion needs to be part of the community because religion is the discipline that gives the community its being. As an army of soldiers in training

by their captains requires certain commands and maneuvers to cause the soldiers to be as a unit in movement, so does religion in a community make it work as a unit in harmony, love and right action.

The problem is to a large extent one of viewpoint; the family, community, group, nation, mankind, nature and God have been recognized as essential values outside of oneself—essentially *in relation to* the individual and his orientation. The individual has been too often conceived of as *real* and all else as existing only *relatively* to him, the human atom. The psychiatrist and educator cannot fail to recognize the individual's need for group orientation, adjustment and assimilation. The individual cannot fail to recognize his own need for friends and a friendly community. But in our culture these needs have been recognized primarily in relation to the individual, somewhat as we recognize need for an automobile, water supply, house, and high school education.

The need of today is for a new concept of community as real, live and intrinsically valuable, but itself loyal to, and associated in, larger areas of value, particularly those that are supreme or universal. It must not be said that we are faced with the dilemma of moral man and immoral society. That view is one of the outgrowths of the individualist philosophy. A moral society can be achieved, not in the abstract, but out of moral individuals and families organically associated in moral communities, themselves associated in a moral national and world order.

The community cannot become moral, cannot have purpose and will and power and direction toward high ends, unless it is accorded respect by all as a real unit of human life. True enough, communities will not regain the essential role they have lost until they become worthy. But communities cannot become worthy unless we give full recognition to the significance of community in our ideology, our individual lives, and our institutions.

Each new civilization rises out of the community of the people and develops until the individualists succeed in making it so subservient to their own personal ambitions and desires that it loses the gush of life which can come only from the people. Then it decays. In this time of basic transformation through which the world is now passing, civilization will decline or pass on to new levels precisely to the measure that we conserve and improve the community of the people. In them alone can we find the sources of life and of new life.—Henry Nelson Wieman, *Now We Must Choose*.

COMMUNITY PROBLEMS AND UNDERLYING PHILOSOPHY*

by H. CLAY TATE

The small communities of the nation are still reeling from the impact of the technological revolution. They are still suffering from the pioneer urge of the people to move on to a better community in preference to making the present community better. They are engaged in a tail chasing process of aping the obsolete metropolitan areas. They have neglected the purposeful life in favor of the artificial and elusive values of this gadget era. Their old philosophy upon which communities were founded has been cast aside and no new and workable philosophy has replaced it.

Out of these conflicts and frustrations have grown the problems of the modern rural community. What are these problems? Let us enumerate a few.

INARTICULATE COMMUNITIES

Many communities have no agency through which the community can speak with authority. The numerous organizations, some with national affiliations, often tend to be divisive. They hoard leadership for special interests. They compete with each other and the community often suffers.

The smaller communities often lack the services of a good newspaper. Absence of such a medium is as critical to the community as would be the removal of textbooks from the schools, because the newspaper is the textbook for most people beyond the age of 18. How can the small community get a good newspaper? That is one of the first problems to be answered in tackling the problem of improvement. How can communities develop an all-community voice? How can they marshall all their resources and direct them into cooperative and productive channels? Is the community council the answer? Can it be done through the schools and affiliated adult education projects? The answer must be found. Until the community can become articulate, it cannot solve its problems.

LILLIPUTIAN COMPLEX

The schools of the small community have made rapid progress in breaking down the artificial boundaries of districts too small to be effective. Other units have not kept pace, however. Most counties are a crossword puzzle of legally established units of government with overlapping authority. Many of them have outlived their usefulness.

*Opening statement in a panel discussion on "Our Communities as We See Them," at the Great Lakes Conference on Rural Life and Education, Indiana University, April 9, 1951.

These small units are unable to cope with the problems they confront. They cannot provide the money and equipment necessary to build and maintain roads needed to handle today's traffic, for instance. In their helplessness they turn to state or national governments for aid. Their home rule muscles grow flabby and they begin to exist only through the courtesy and generosity of larger units. Thus in their efforts to retain all local units of government, they lose all effectiveness. How can these communities be convinced that the best way to retain home rule and have effective local government is to reorganize into units large enough to do the job?

There is growing realization that the individual community in this Midwestern area can hardly become complete within itself. The smaller community must depend upon the next larger unit for some of its services. Only the primary center can supply some of the needs. Many studies have revealed these facts. The Converse studies at the University of Illinois are examples.

Have we given sufficient thought to the development of small regions as a single community? I have in mind the area that revolves around centers like Bloomington, Ind., or Bloomington, Ill. I personally don't think so.

THEY HAVE EYES, BUT SEE NOT

It is surprising to me to discover that the No. 1 problem as listed today by most small communities is lack of recreation. I never cease to be amazed. With all the books, the radio programs, the possibilities for developing hobbies, the challenging and virtually unknown out-of-doors right in front of them; with the joys of conversation, the satisfaction gained out of working with people and close to the soil; with 4-H clubs, school bands, Boy Scouts and all the rest, I simply do not understand why there should be a problem of recreation in the small community.

I am inclined to think it is because the small community thinks of recreation in the same terms as does the big city resident. The small town citizen has been afflicted with spectatoritis. He hasn't learned to live with himself. He doesn't realize the great virtue of solitude and meditation.

Shall we recognize this fact and admit with him that the small community needs organized, supervised recreation, or shall we go back to the error of his basic philosophy and try to re-educate him as a more self-sufficient individual with a new set of values?

OUR BURNT OFFERING TO CITIES

The problem of enlarging farms and depopulation of rural areas is nation-wide. Are we to assume that those who leave the farm must go to the large city? Cannot the small town which functions as service center for the farming community absorb these young people? Are communities doing what they can to develop new job opportunities? Are they encouraging the

germination of new business and industry from within their own ranks, or are they still relying on the questionable practice of proselyting business and industry?

UNMOVED BY THE SPIRIT

A young couple I know moved to a small town. They found housing costs lower there. They like the neighborliness of the people. They find many of the basic services they need available. But they are not satisfied with their church life. They tried one of the small churches for a few months and then returned to a church in the larger central trading center. Their complaint was that the small town church simply was not large enough to do the job. It had poor equipment, poor leadership and a poor program.

Shall we subsidize such churches as we do missionary projects, or shall we force them, as we did the schools, to recognize the facts of this technological age and consolidate? Ineffectiveness of the small church in the small community must be partially responsible for the rapid increase in crime in rural areas. What shall we do about it?

COSTS STAGGER THE SMALL

The problem of health and sanitation cannot be evaded by our small communities today. In Illinois, and I suspect in other states, many otherwise good communities are confronted with the sewage problem. State law requires that they provide a sanitary disposal system. The costs are all but prohibitive for the smaller communities.

The water supply, street paving, lighting, fire and police protection—all demanded today—cost so much that the very small community can hardly hope to face up to the challenge. How are these problems to be met? Can residents of small towns get medical, dental and hospital service?

BEDROOM CITIZENS

Many of the most thriving communities today are made up in part by commuter citizens—people who live in the small town but earn their living elsewhere. What is being done to make them a real part of the community? Do they take their part in civic affairs? Do they have pride in the community? Are they on good terms with the “natives”? Would the community be better if jobs could be provided for these people in the home town?

THE UGLY DUCKLINGS

A drive down most any Main Street in any small town in the Middle West will reveal an unpardonable ugliness of architecture, unnecessarily small home and business sites, lack of good landscape planning—a general appearance of drabness. How can we arouse in the small community a greater appreciation of the esthetic values of the community?

This expands, of course, from physical appearance to library service, community bands, encouragement of local writers, appreciation of regional culture, and so on. How can we elevate the horizons of the community and develop a better appreciation of the area, its environment, history and place in the scheme of things?

DIAGNOSTICIANS AT WORK

Much is being done to find the answers to these problems in classrooms, workshops, institutes and communities themselves across the nation. There is a realization of thoughtful people across the nation that we can no longer consider communities as expendable in a pioneering country; that the best way to live in a good community is to go to work on the old home town rather than to move elsewhere. Earle Hitch described many of these experiments in his book, *Rebuilding Rural America*. James Dahir has recounted similar experiments in larger centers in his book, *Communities for Better Living*. Richard Waverly Poston's *Small Town Renaissance* gives in detail the report of Baker Brownell's Montana Study. Dr. Brownell himself has dealt with the philosophical problem in *The Human Community*. The Upjohn Institute for Community Research in Kalamazoo, Michigan, is doing some fine research. The American Council for the Community, the National Council for Community Improvement, Community Service, Inc., some of the foundations and a number of colleges and universities are giving more attention to the importance of the vigorous and whole community in a free society.

WHAT IS GOOD?

To me the problem primarily is philosophical. We have had a Horatio Alger philosophy in this country from its beginning. We do honor, not to the man who stays home and builds a better community, but to the one who goes to the big city and makes good. He is the one who gets the honorary degrees at your commencement exercises. We have taught this philosophy from the hearthside to the grave. Schools, churches, newspapers—the whole fabric of society—must be blamed. We have taught a material philosophy based on the acquisition of things.

From all this we have reaped only frustration and a complexity of problems at state, national and world levels that appear almost unsolvable. It has not been a satisfying philosophy. Does this offer the small town in the rural setting a new opportunity? Can we develop a new philosophy based on the satisfactions that come from service in an environment where man controls more of his own destiny? Can we sell the idea that a full and useful life means success rather than the size of the bank account? Just where does today's community fit into this complex picture?

BODY AND SOUL: THE COMMUNITY IN INDIA

Two descriptions were written of a man who had recently died. One of these was by a neighbor, friend and business partner who had shared his friend's life and thought and fortune for many years. The other description was by an anatomist who had dissected the man's body. Both descriptions were factually accurate, but they had little in common.

In case of a real community a description written by a competent and open-minded sociologist may be factually accurate, and yet may leave us quite uninformed as to its chief characteristics. A description by a person who had lived long in a community, and who had intimately shared its life and thought and spirit, might be more generally revealing and useful. The sociologist is aware of these different aspects of community life and includes both in his definitions. However, the craving for scientific objectivity and exactitude is more definitely satisfied by quantitative description than by qualitative appreciation.

This is especially true in America where communities often are of recent creation and do not have deep roots. The following extracts from a letter from India by Mildred Stroop describing the qualities of an old village give a hint of characteristics not commonly well developed with us:

"If the physical appearance of the village plays upon the imagination to some extent, then the slow revealing of a social pattern beneath the physical structure stirs the imagination even more. . . . A feeling of tradition as contrasted to lack of tradition became very strong. I believe I've never fully understood the meaning of tradition before, in the sense of 'feeling' it, and without this understanding, I believe I've not fully known what America is and what it is not.

"Economically, the intricacy of the service relationship among members of the village is hard to believe. [Here follows a long description of the complex economic pattern of the Indian village.]

"Aside from being paid by the piece, or by the day, week, or month which is true of the laborers, everyone receives a share at the bi-yearly harvests. Each caste or out-caste has his fixed allotment down to quarters of a pound—some receiving more wheat than others, some more rice, some more corn, pulse, gram, fodder, etc. Yet actually there are minimum allotments for the best years. If there is an abundance of one thing or another, it is distributed. If one family has a greater need than another, they receive more than their usual share. There are many generous 'handouts.' Few are turned down if it has been a good year.

"Within the intricacy of the economic pattern is a flexibility greater than one would at first imagine. While compensation for labor is largely pre-

arranged, many of the necessities of living which are generally a drain on the income are handled informally and cooperatively. This is usually between the larger landowners and those who serve them, but since, in many villages, they are only a few so-called Village Leaders (economically), it often becomes essentially a mutual village affair. The land is used for house building without payment of rent. Village timber is used for house repair, for fuel and cremation. Animals are often allowed to graze on privately owned land without charge, and if abundant, fodder is used freely by all. Fruit and greens are common village property. Cow dung for fuel is offered without charge from those who have abundant cattle (in a city fuel would be a large item in the budget). Those who have abundant tools allow them to be used when needed. Work animals are loaned. Mutual aid is given when court cases arise. And so on.

"Getting back for a minute to this question of tradition, I could feel in the village this living order of life, and, in trying to draw it into consciousness, I had suddenly the very real feeling of transgressing against the nature of this life, for it is so largely beneath the consciousness. We seemed to be walking in and exploring, not the lives of individuals, but rather a social pattern, an entity in itself, above any single individuals but working through them. It seemed that we were looking not at one or two or three villages, but rather at a span of time, at the very processes of life and cultural continuity in their most fundamental form, fundamental in the sense of involving the whole of persons rather than merely mind, emotions, etc.

"In the small Webster's dictionary that we have, tradition is defined as 'the handing down of beliefs, customs, etc., from ancestors to posterity by means of speech rather than by written record.' Giving so prominent a role to symbols (speech) in transmission of culture seemed appropriate in the American background I have known and inappropriate in view of the more organic nature of tradition in Indian villages. Expressions of custom in spoken word in the villages need neither to exist nor not to exist. The expressions are implicit within the living society. Looking back toward America from this vantage point, it seemed, as implied in the definition, that our symbols or spoken words played less the role of accompaniment to a more unified, over-all process of tradition than that of the chief means by which the process is carried on. With a highly developed language as a distinctive characteristic of the human race, language is of course a large element in the customs, beliefs, etc., which make up our heritage. Yet I believe a distinction must be made between language reinforced by and flowing out of a rooted unified body of culture as contrasted to language coming first, attempting to create out of itself bodies or patterns of practice.

"Saying that the rooted integrated nature of Indian villages makes for a stable secure tradition can underestimate the disadvantage of the absence

of opportunity for creative, inquiring influences. In a similar way, recognition of the disadvantage of an unintegrated society which has few roots and is becoming increasingly dependent on literacy and verbal expression for its continuity can underestimate the great value of free thought and creative drive. We tend, perhaps, in weighing the two, to lean rather heavily in favor of our multi-purposed, individualized, flexible society. It offers the freedom and opportunity to pioneer, to explore the environment, to build and develop the vast resources, natural and human. And we have done so. But again and again, sensing a new experience in the stability, integration, and organic quality of Indian villages, I find myself questioning our potential for continuity in America, largely because of the absence of integration of which the growing dependence on symbols such as speech may be an indication.

"Those who have lived and worked in villages say that the villagers' feeling toward their village as a mutual dependent whole is very real. Their life is built on common gain and common loss. When the crop of one landowner is poor, all suffer. When the yield of the oil presser is poor, they all lose. The very meaning of 'society' (the living and working relationships among men) is an inherent part of their knowledge and does not, as in the more complex society, have to be studied in a detailed text on sociology. We have to be educated to discipline our spending after a war in order to lessen inflation, but the education to be at all valid depends on generalized principles which most people find it hard to relate directly to their own experience. In a like way, the interrelatedness of occupations and functions have to be pointed out by generalized principles. We can't directly feel how a gain or loss by a man putting a bolt into a machine or a clerk in an income tax department will affect our welfare. I have felt that these village people have a deeper, more fundamental knowledge of social life than we do. Our knowledge might be likened to that of persons looking down on society from tightropes strung in the air. Those tightropes would be symbols and literacy enabling us to use them. The knowledge of the villager is like the knowledge of a fish about the water in which he swims. He does not need words, or middlemen, to bring him into touch with the water. He feels it, drinks it, breathes it, lives in it."

While we cherish the greater freedom and individuality of American life, it is well that we shall be aware of the quality of spiritual unity which characterized the village of old. Perhaps our aim should be to unite these elements in a new synthesis.—A. E. M.

HOW SWITZERLAND RESISTS CENTRALIZATION*

by DEMAREE BESS

Switzerland is the only country I know where the world-wide trend toward centralized government is being firmly resisted. The Swiss constitution provides that every important question may be submitted directly to the voters in a referendum, and a recent series of these direct polls has refused to give the federal government more power. . . .

The most remarkable discovery which the Swiss have made is that social security can be carried to great lengths without putting it into politics or even into the hands of their federal government. The outstanding example is the old-age and survivors' pension plan which has been in force here since January 1, 1948. This is one of the most comprehensive pension plans in existence anywhere, covering old people, widows and orphans. . . .

The Swiss who served in the army during World War I were paid almost nothing, while civilians were getting rich. As that war dragged on year after year, many of these Swiss soldiers and their families used up their savings. In 1918, when the war ended, these soldiers were so resentful that Switzerland came very close to revolution.

The injustice of this unequal sacrifice was widely recognized, and during the twenty years between the World Wars, Swiss businessmen, trade-union leaders and officials co-operated in devising a plan to correct the abuse. When World War II broke out, the so-called Compensation Act had been drafted and was immediately applied. . . .

Having seen what 4 percent of the people's earnings could accomplish in wartime, they were prepared to pay the same amount for social security in peacetime. The only question was what kind of social security they should buy.

A pension plan was skillfully drafted to appeal to the independent-minded Swiss worker. It provided a considerable range between the minimum and the maximum pensions to be paid, depending upon the worker's life-time earnings. The federal government undertook to keep a separate record for each citizen—which could be done by a few clerks with modern machinery—so that maximum pensions would go only to those whose earnings justified them. . . . The Swiss distrust of centralized government was appeased by a provision that the twenty-two cantonal governments, which

From an article in the *Saturday Evening Post*, June 24, 1950, entitled "Truman Could Learn from the Swiss." Reprinted by special permission of the *Saturday Evening Post*. Copyright 1950 by the Curtis Publishing Company.

make up the Swiss Confederation, would separately handle the funds contributed by their own citizens. The federal government's participation was restricted to providing a supervising agency. . . .

Today every Swiss male citizen is assured of a modest pension at age sixty-five, and every Swiss woman at sixty. Widows and orphans also receive pensions upon the death of husbands or fathers. Thus 100 percent of the Swiss people are assured of old-age or survivor pensions, as compared with 29.8 percent covered by Social Security in the United States. . . .

Beyond these minimums, then, a majority of the Swiss people have shown a preference for extending social security through private insurance companies, local governments and so-called friendly societies. . . .

Eighteen of the twenty-two cantonal governments operate fire-insurance monopolies and compel all residents to insure their property against loss by fire. The communes, comparable to American towns and villages, require insurance for all school children against accidents and sickness. Parents who can afford it pay the premiums; other children are insured by communal funds. . . .

The Swiss have not voted themselves free medical care, because they are very cautious about buying anything before they know what it will cost and whether they can afford it. All things considered, they prefer their own health insurance, which is centered in 1155 friendly societies, regulated by a federal office. About 3,000,000 persons, almost three fourths of the population, are enrolled in these societies, some of which are operated by local governments, some by trade-unions and industrial associations, and some by religious and fraternal organizations.

The low average administrative cost of these societies—6 per cent—is possible only because thousands of Swiss volunteers work for them without pay. Swiss insurance experts told me that these administrative costs are less than half of what commercial or state-operated schemes could be expected to achieve.

The Swiss believe that friendly societies meet their needs more efficiently than any nation-wide scheme could do, not only because of their lower operating costs but also because they are readily adjusted to local conditions. In many parts of Switzerland—notably in the large cities of Zurich, Basel and Lucerne—citizens with incomes below fixed levels are compelled to enroll in friendly societies. Most communes pay the fees of persons who cannot afford to pay their own. Standard working agreements between employers and employees also require workers to take out this form of health insurance, with employers contributing to funds. . . .

The prolonged duration of the labor peace has fortified Swiss determination to avoid more centralization, not only in government but also in

labor-management relations. An official of the Trade-Union Congress told me it will never again attempt to make detailed nationwide working agreements like those which have caused so much conflict in the United States.

For example, in 1937, the Metal Workers and Watchmakers Union signed its first "working peace" agreement with the Employers Association, barring strikes and lockouts for a trial period. That agreement worked so well that it has been repeatedly renewed, and in 1949 was extended for five years to 1954. But detailed working agreements were then left to separate unions and enterprises. It was agreed that adjustments would be made by joint worker-employer committees at three levels—communal, cantonal and national. These committees meet at frequent intervals, not just when disputes arise or contracts are due, and thus anticipate and prevent many misunderstandings. The national organization does not even investigate local disputes until every means has been explored for settling them locally.

This decentralization of labor-management relations has worked so well in Switzerland that, after the war, Swiss trade-union leaders tried to persuade German trade-unionists to adopt similar methods. German workers had to rebuild their trade-unions from the ground up on the ruins left by Nazism, and Swiss unionists helped them with food, clothing and advice. But Dr. Waldemar Jucker, a lively young Swiss trade-union economist, told me, "At first the Germans listened to us, and we thought they were convinced. But when they became stronger, they went back to the old German system of organizing from the top down. Apparently Germans can't be happy unless they are regimented, even in trade-unions."

THE KOINONIA COMMUNITY IN GEORGIA

by ARTHUR GLADSTONE

Arthur and Hope Gladstone have been traveling over America during the past year visiting experimental communities. Their report on the Koinonia community published in the Experimental Community Exchange gives a valuable picture of one of our more promising cooperative communities.

Both Hope and I were so impressed by our three-day stay at Koinonia that we didn't want to leave. What we were impressed by most, all the time that we were there, was the spirit of the members. They are very different kinds of people, yet in each of them we felt the strong devotion to the search for a noble and truly Christian life which has brought them to Koinonia to conduct that search together. I find it hard to describe properly the devoted

and loving spirit we felt among the members of Koinonia. The words which should be appropriate sound stilted and pretentious.

We came there as strangers and admittedly disagreeing with the religious basis of their way of life, yet we were welcomed and made comfortable and taken whole-heartedly into the activities of the group. They behaved toward us as they behave toward one another: openly and honestly, gently and lovingly, and with joy and good humor.

The group at Koinonia—the name means fellowship—are striving to live fully in accordance with the teachings of Jesus. The New Testament tells how the early followers of Jesus lived, having all things common and distributing what they had to each person in proportion to his need. At Koinonia everything belongs to the group as a whole except immediate personal belongings. There are no individual incomes. Each member receives his food, clothing, and other necessities from the group as he needs them and in addition gets a small allowance for minor personal expenses.

In addition to commonality of goods, the group practices sharing in spiritual ways. At their devotional meetings they seek a common understanding of the teachings of Jesus and their application to modern life. They seek to share honestly with one another their thoughts and feelings. A further principle of their life is universal brotherhood. All are welcomed, without discrimination. The group has a Negro member at present, and until recently there was another one. Related to brotherhood is the principle of showing love toward all men. The practice of love includes complete pacifism, a refusal to take part in war. Koinonia is an attempt to provide an alternative to war through the creation of a society in which human relationships are all based on love.

When we were there there were thirteen adults (five couples and three single men) besides ourselves. Two of the couples have five children, so that the total population was eighteen. Each couple has a room and those with children have small apartments including cooking facilities. The principal common room is the dining room, which also serves as a library and meeting room. The group is housed in three buildings, a main house and two bungalows, and a fourth house is being built.

The income of the group comes from the farm. They have large flocks of chickens whose eggs they sell. They also get some income from grading and selling eggs for other farmers in the area. They have a herd of cattle and they plant a number of crops, such as peanuts, cotton, and watermelons, as well as keeping a vegetable garden for their own use. While we were there they were getting ready to set up several hives of bees. They have a combine, two tractors, and a good deal of farm machinery which they make available to their neighbors on a rental basis.

The daily schedule began with a rising bell at 5:20 and breakfast at 5:30. (In winter they get up a little later.) After breakfast there is a devotional meeting at six with hymn singing and reading or discussion on some religious topic. Then there is a short work meeting to assign jobs for the day. All this takes place around the long table in the dining room. The women with children to take care of have breakfast in their apartments and don't come to the meeting. Some people don't get up in time for the early breakfast and eat after the meeting. Sometimes people who've been up late the night before will sleep past the work meeting too. Such behavior is a subject for joking but not for censure: there is a relaxed and easy-going attitude which softens the severity of the life. This is not a grim bunch, by any means.

Many evenings are occupied by group activities. There are business meetings twice a week, a religious service Saturday evenings (somewhat more formal than the morning devotions), a class once a week (they have studied first aid, agriculture, and other useful subjects), and some of them go once a week to the home of a neighbor for Bible study. The group used to attend the local Baptist services, but the church members voted to oust them and asked them not to return. The group members are eager to make friendly contacts with and work with the people of the area, but it is a long and difficult job. Their immediate neighbors respect and like them, for the most part. The other whites in the area range from sympathetic to hostile, but none have felt strongly enough to take action against the group. The people at Koinonia say that the fact that most of them are native southerners is one of the main reasons they have not been molested. The local Negroes tend to be either suspicious (because of previous ill treatment by whites) or fearful (that the local whites will make things unpleasant for them if they are too friendly with the Koinonia group). However, these feelings are gradually being overcome.

Membership is open; anyone can come and stay with the group with the intention of becoming a member. A period of living with the group is necessary before the final decision to become a member can be made; the length of the period varies with the individual. Many people come to visit them for a few hours, a few days, or a few weeks, and guests are always welcome. You will be well received even if you come unexpectedly, as we did at first, but it is better to give them some warning of your coming. The farm is on Georgia highway 49, about seven miles south of Americus.

A statement by one of the members gives their point of view:

"Koinonia, pronounced koin-o-nee-ya, is a Greek word translated 'fellowship' (KJV) in Acts 2:42. It was the word that Dr. Clarence Jordan and Rev. Martin England felt most adequately described what they were seeking to establish when in November, 1942, they and their families moved to ■ 440-

acre farm ten miles southwest of Americus, Ga., and called it 'Koinonia Farm.'

"Dr. Jordan and Mr. England were seeking to relate the teachings of Jesus to the needs of man in everyday living. These first seven years have been spent in search of the Way of Jesus in the local situation.

"The love of Jesus brings us together, and the desire to live his will is the 'golden cord' that binds us as we seek to translate his principles into everyday life. We interpret these principles as (1) complete sharing, (2) universal brotherhood, and (3) love as the basis of men's relationships.

"We endeavor to illustrate the law of love by active good will in all our contacts, and by refusing to take part in war. We feel that armed conflict with its consequent disregard for human personality and wholesale slaughter of humanity is contrary to the purpose of God for man. Three of our number have served prison sentences for refusal to participate in the national military program. We are striving to make our witness more positive than the mere refusal to participate in war by providing an alternative to war; that is, by building a redemptive society in which men recognize God as Father and each other as brothers.

"Redemption of individuals cannot occur apart from redemption of society, nor can society be redeemed save through re-created individuals. The idea of community seems essential in being Christian. Here at Koinonia each individual, recognizing his shortcomings and needs, binds his life to a group to purify it in order that he may better serve his fellow men. Each is striving to attain the goal of reflecting God's nature by study of God's Word, by use of reason, by personal devotion and by mutual assistance. This we strive to do communally and interracially, sharing our strength and assuming our weaknesses. This we strive to do through the power of nonviolence which we feel is involved in redemptive love."

Cobbett compared London, even in his day, to a great wen growing upon the fair face of England. There is truth in such comparison. Nothing more clearly shows the unhealthiness of present social tendencies than the steadily increasing concentration of population in great cities. (p. 234)

This life of great cities is not the natural life of man. He must, under such conditions, deteriorate, physically, mentally, morally. Yet the evil does not end here. This is only one side of it. This unnatural life of the great cities means an equally unnatural life in the country. Just as the wen or tumor, drawing the wholesome juices of the body into its poisonous vortex, impoverishes all other parts of the frame, so does the crowding of human beings into great cities impoverish human life in the country.—Henry George, *Social Problems* (New York, Robert Schalkenbach Foundation, 1940, 256 pp., \$1.00), pp. 234-5.

REVIEWS

CURRENT LITERATURE ON COOPERATIVE COMMUNITIES

The Llano Cooperative Colony, and What It Taught, by A. James McDonald (published by the author, address Box 271, Leesville, Louisiana; 110 pages, \$1.00, 1950).

"The Doukhobors: Canada's Religious Russians," by George Woodcock, *Tomorrow Magazine*, Vol. X, No. 2, October 1950 (published monthly by Garrett Publications, Inc., 11 E. 44th St., New York 17, N.Y., subscription \$3.50).

"The Urban Cooperative Community," *Cooperative Living*, Vol. II, No. 2, Winter 1950-51 (Henrik F. Infield, Editor, Van Wagner Rd., R.D. 3, Poughkeepsie, New York).

Experimental Community Exchange, Vol. 1, No. 18, April 1951 (published monthly by Cooperative Community Builders, 95 Howard Ave., New Haven 11, Conn.; subscription \$3.00).

Experimental, cooperative and intentional communities in America have comparatively little to show for the great resources and interest that have been devoted to them during the past century. Consequently interest and hope for them as experimental or pilot plants for the future of society have languished among most progressive people, their interest centering more on the large-scale experiments of entire nations. But there are tides in the affairs of men, and there is evidence that after the ebbtide of defeat a new flow is gathering in momentum, with a new quality, vitality and competence in intentional community endeavors.

Most noteworthy among new developments in the cooperative community movement is its "sophistication." No longer does a group of people buy a farm and confidently expect that they will be able to solve all the problems of living together and of making a living.

The intentional community movement now has ably edited and responsible periodicals in America and abroad devoted to critical study and reporting of the field. *Cooperative Living*, edited by Henrik Infield, carries scholarly articles, studies and book reviews. The current issue is largely devoted to a significant analysis of the French communities of work. The *Experimental Community Exchange* reports observations of travelers visiting cooperative communities and current plans for their development.

The experimental communities themselves—such as Macedonia, Celo, Koinonia, Hidden Springs, the French communities of work, and denominational communities all the way from the Jewish Kvutza and Paraguay's

Brudershof, to the Doukhobors and Seventh Day Adventists—reveal a different tone from that of the past. They are facing realities that were more commonly ignored in the earlier stages of achievement.

Present developments are in pleasant contrast with many experiences of several decades ago, such as that of the Colony of Llano del Rio, from 1914 to 1938, about which A. James McDonald has just published his account. *The Llano Cooperative Colony and What It Taught*. McDonald is an experienced colonist, one of the principals in the crisis-ridden histories of the Llano Colony and Delta Co-op Farm, in Mississippi and Louisiana.

The history of Llano Colony is especially important because it was one of the longest-lived and best known non-religious colonies, and because it did much to discredit the movement. It clearly, intimately and soundly pictures the tragedy of a group of idealistic people, able workmen, and hangers-on assembled without inner control of adequate integrating principles of group life and without adequate pervading courage, self-denial or mutual respect. For Llano was involved in dictatorships, mismanagement, inner conflict, and deception in raising of large funds of money. The reason for this failure of a project that had all the superficial criteria for success is a major concern in the writing of this history, as it was in Job Harriman's introductory essay to an earlier book, *Wooster's Cooperative Communities of the Past and Present*.

Job Harriman had founded Llano Colony; McDonald contributed to having Harriman ousted from control. Each, individually a fine person, gives a partial view of the cause of the community's failure, but the cause probably lay deeper than either could see. The socialist Harriman found to his surprise that economics is not the dominating principle of society, and that without inner moral principle and deeply held values men will live by baser passions irrespective of intellectual beliefs or economic interest. McDonald, in contrast to Harriman, deeply sensed the necessity of practical accomplishment and the sacredness, not merely of labor, but of competence and mastery of one's circumstances. Harriman invited Commonwealth College to settle on the Llano farm, with its intellectual director who had been teaching at the University of Illinois. McDonald, with his concern to make the community support itself, was bypassed in this transaction, and the economic base of the community was ignored. The ensuing conflict is typical of many similar enterprises in which intellectual and executive fail to respect one another and the functions they are performing. As in Russia, with Lenin out of the picture and Trotsky defected, Stalin reigned supreme, so in Llano did the tyrant George Pickett achieve his control.

The answer to the problem Llano poses us is only in part Harriman's

view that inner motives are controlling in men, or McDonald's that practical competence must have a high priority in our respect. Yet more deeply necessary is it that the community itself shall be established as a living spirit in which a high order of motive, common purpose, interrelatedness and self-abnegation and courage are dominant. It is for that reason that almost universally we find in the history of cooperative communities that those without religious foundation eventually fail. Among the criteria of full membership the religious (but not creedal) ranks high. In the French communities of work in which all faiths may enter, a common ethical code that gives recognition to the community is necessary, and a similar code has been held by nearly all religious societies over the world.

McDonald's book should be added to the libraries of those interested in this subject. It is well written, and one finishes reading it with a feeling of having become intimately acquainted with the community.

George Woodcock's article on the Doukhobors relates particularly to a community he spent some time with on Vancouver Island, B.C. This community more than most others of the Doukhobors has been able to maintain balance and the original principles of communal ownership, principles that had been ruthlessly attacked by the government elsewhere in Canada.

The history of the Doukhobors as Woodcock tells it is enlightening in comparison with the less responsible information that is commonly available. Woodcock relates their origin in Russia through Quaker influence, their persecution in Russia and simultaneous reformation by a remarkable leader named Peter Verigen from his Siberian exile, the subsequent migration to Canada and their renewed persecution by the Canadian government. For example, because they refused to give up communal ownership of land, their land was largely confiscated, and because they refused to send their children to state schools, many were imprisoned. The wonder is that this experiment in a new social order has been able to survive at all; its mutilation and some accompanying perversions might be expected.

The picture Woodcock gives of the community he visited is so attractive, and so significant are its similarities to the unrelated communities of Hutterites, the Paraguayan Bruderhof, and the Seventh Day Adventists, that we reprint part of it:

"The community contains about fifty resident members, and about the same number of adherents who live on outlying farms and work away from home. There are about 300 acres of partly cleared land, and two groups of houses and farm buildings, one at each end of the property. In the first live the old people, in the second the younger members and children. The organization, so far as I could see, is wholly communistic. The receipts from farm

produce, from selling timber, etc., go into the common fund, and the members receive their food and other necessities either from the produce of the land or from wholesale purchases on behalf of the community. Feeding is at common tables, but so far as possible, each member has his own room for sleeping. The work is shared according to the requirements of the day, even the very old women, some of them over eighty, turning out with great persistence to do weeding and other light work. The standard of farming seems very high. Irrigation is used freely, and not only are the fields and vegetable beds neat, but the quality of the produce and the weight of the crops seems higher than the average.

"The community is vegetarian; we found the Russian cooking excellent and the food quite adequate for manual work. Each part of the settlement has its own bakehouse, where thick and very appetizing loaves are made. Tobacco, alcohol and instrumental music are discouraged, but despite these deprivations, life does not seem so dully ascetic as in, say a Hutterite community. The rooms are clean and pleasantly decorated, the women wear bright, peasant-style dresses, and the people are always singing, while there is the inevitable log bathhouse, where the members regularly take their Russian baths in clouds of steam operated by throwing buckets of water over hot stones.

"This settlement makes full use of electricity and agricultural tractors. Moreover, it has its own school for the Doukhobor children, where vocational training is combined with the more usual subjects of study. Each Sunday the members gather for their rather impressively simple weekly service. A table bearing bread, salt and water stands at the head of the room, and the men and women range themselves on either side, with the children in front; the women's heads are covered with white silk shawls. As each newcomer enters, the traditional greetings in Russian are exchanged, he bows to salute the God within his companions, and they in turn bow to him. The service, consisting of Doukhobor psalms, set to music that sounds half Asiatic to the Western ear, and of the recitation of certain prayers, is conducted, not by any priest or minister, but by the congregation themselves. Then follows a ceremony in which the members exchange kisses which symbolizes the washing out of hostilities that may have arisen during the week preceding the ritual.

"It is very difficult to convey in any description the atmosphere of religious enthusiasm which exists in such a group. Individually, they are warm, hospitable and happy people, efficient in their work, passionately devoted to children and kind to animals. But above this there is a spirit of exaltation and of completely unreasoning faith which makes one feel that these people have retained through all their trials the spirit which created their obstinacy in Czarist Russia. If their settlement in appearance called to mind the villages

described by Russian novelists, their mental attitude seemed about the nearest thing one is likely to encounter in this age to the chiliastic sects of the Reformation, such as the Anabaptists and the Diggers. What I found constantly amazing was the way in which a highly practical attitude to material affairs and a logical criticism of external society were combined with a completely apocalyptic attitude to their own mission. It is disconcerting to hold a wholly rational discussion of, say, community management, and then to hear one's companion stating, with the most sincere conviction, that Vancouver Island is to become the nucleus of the New Jerusalem and that the 144,000 people mentioned in *Revelation* will shortly gather there from all parts of the earth to initiate the Kingdom of God."

Manitoba Folk-Schools: The First Ten Years, 1940-1950, by John K. Friesen and John M. Parsey (Study Group Com., Legis. Bldg., Winnipeg, Man., 1951, 56 pp., illustrated). Available from Community Service for 50¢.

This story of Canada's young folk-school movement is welcome and timely. We have been hearing about it in bits and pieces; here it is put together in an attractive well illustrated pamphlet.

The folk-school or people's college is a vital part of a realistic educational philosophy. Without that philosophy it becomes but another adult education gadget, institute or institution. That philosophy, happily, is in evidence in this pamphlet and in the schools it describes. Education is recognized as needing to directly serve its purposes of imparting "high standards, a sense of true values, an accurate perception of what is first-rate, and the will and integrity to sacrifice time and energy in the pursuit of the first-rate in everything." The folk-school must not depend on circumstances or mechanism that will cause the tragic divergence of aim common to academic education—its association with such values as advancement in leadership, profession and social status, getting grades at the expense of inner fulfillment, or fulfilling requirements imposed by state, parents, church or job.

The pattern of the Manitoba folk-schools developed from experience. They were fostered by the Manitoba Federation of Agriculture, following a Swedish pattern of having the schools in short sessions traveling from community to community. The first essential in planning a folk-school is the cooperation of the local community in which it is held. Buildings and facilities for the residential term must be made available, and much of the work of preparation must be done by the community. Students' fees cover almost half the cost, the Farmers Federation most of the rest. In the year 1949-50, 145 students between 15 and 30 years old attended Manitoba folk schools. It is interesting that an enrollment of 20 to 25 was considered ideal, larger or smaller groups having disadvantages.

Characteristic of folk-schools is that "the whole spirit of the folk-school centers around the idea of democratic group living. The most important and the most tangible offering results from its spirit of "all-for-each and each-for-all." The association of young people from communities near and far is an exciting experience for all.

The tightly crowded one-week program includes study, worship, singing, recreation, and study of such subjects as the co-op and farm movements, credit unions, public speaking and discussion, community problems, etc.

Folk-school programs in other provinces are described and hopes for the future are outlined, particularly the aim to have a long-term school established for a more full educational experience.

—GRISCOM MORGAN

Tribe under Trust, by Lucien M. Hanks, Jr., and Jane Richardson Hanks (Toronto, University of Toronto Press, 1951, 206 pages, \$4.00).

This is a straightforward, factual account of the Northern Blackfoot Indians on the Blackfoot Reserve in the Province of Alberta, Canada. It covers the period from the time when the aboriginal life of these Indians was first disturbed by white man's ways, through the tragic, troublesome process of transition down to 1940.

A photographer, by setting a motion picture camera so that it takes a picture only two or three times an hour, instead of twenty times a second, can record the growth of an Indian corn plant from the time the seed leaf first pushes through the soil, through growing, blooming, fruiting and death. Then, in showing the pictures the time can be speeded up so that the whole life cycle of the corn plant can be observed in less than ten minutes. In reading this book one has the impression that he is viewing a highly concentrated picture of that long trek of our forebears from primitive living to what we call civilization.

It is a very mixed picture we get. The ignorance, the superstition, and the insecurity of aboriginal life are there, but along with these qualities are others which we hold to be good. The supervisors who were trying to govern these Indians and to "civilize" them were constantly trying to get them to overcome such primitive traits as social-mindedness, generosity, sharing what they had with those in need, holding property in common, and not worrying about the future. There was constant effort to get them to "look out for number one."

The hunting economy was doomed with the disappearance of the buffalo, but the Indians were very reluctant to take up farming and gardening. The Indian service tried to give them cattle, but most of the Indians

refused the gifts because they did not want to be under obligation to the white man.

When the Indians sold some of their land, and under government supervision had social security, with old age pensions or their equivalent, guaranteed yearly income, free hospital service, and other benefits, the vigorous independence tended to fade. There were elements of progress and of deterioration intermingled.

All together we see in the case of the Northern Blackfoot Indians a reproduction in miniature of what might be called "the tragedy of the ten thousand years"—or perhaps twice ten thousand—of the human animal, emerging from the primitive, losing his at-homeness in the world, and struggling to find himself in a new world. Is not this the major theme of recorded history, as it has been the major theme of the Blackfoots, the latter compressed into the space of less than a century? Just as the time has been too short for the Blackfoot Indians to arrive at a new way of life, so is the time yet too short for the human race.

If sociology has fulfilled its function when it describes, classifies and interprets social phenomena, then we need the social engineer, who compares to the sociologist as the civil or mechanical engineer compared to the physicist. The social engineer will use the data and interpretations of sociology to help him in programs of social action.

—ARTHUR E. MORGAN

Modern life is disrupting ancient societies all over the world. In the *India Times and Chronicle* of Delhi is an article on "Africa for the Africans?" which includes the following:

"The worst thing that can happen in Africa is further acquisition by whites of governmental power. Leonard Barnes, in *Empire and Democracy*, writes that 'the heart of the colonial problem in Africa is European economic penetration which has set up conditions to which the clan-bond, the tribal structure, the old unity of African life, is no longer relevant. We are destroying the solidarity of blood-related societies in which all members were productively active and of whose cooperative character and significance all members were fully and directly aware. We have split the whole basis of social relationship, and are putting in its place a society which is no society, a society divided against itself and riven by the conflict of opposing group-interests. We are, in a word, introducing into Africa our own ways of class-society, with all its own unhealed wounds.' Africa for the Africans is the only hope of millions."

A world social revolution is in process. If a good world society is to emerge it must result from a good philosophy of social life, and in that philosophy recognition of community is essential.

CORRESPONDENCE

I should like you to know that the literature you sent me is being read and appreciated by many people over here. I enclose one or other of your publications in all communications to people who I feel would appreciate this appeal to what I call a creative revolution. All good wishes.

—Wilfred Wellock, England.

A problem of suburban communities that is now full upon us is the tremendous wash of the metropolitan population from the urban districts. We feel that the character of Hinsdale, for instance, is being diluted by too large numbers of people coming in too fast, and we don't know what to do about it. If people succeed in a degree in making an environment that is desirable, does it contain fatal seeds of destruction because it does become a magnet for too large numbers of others? We do not believe the answer is in restricting this movement, but we have not hit upon a satisfactory idea for controlling it.

Your publications are read with very much interest and appreciation.

—Colwell Beatty, Hinsdale, Ill.

Our own community at K-9 Ranch is just beginning to come into being. It would not yet come up to your minimum standards, I am afraid. My own ideas of community I believe are somewhat different from yours. I think of it not as a form of organization or association, but as a release of good will or affection from the insulation which habit sets up and from the resistance to it that self-interest imposes. I find difficulty in considering it as geographical.

—Leonard H. Schoff, Parkesburg, Pa.

From our reply to Mr. Schoff:

The development of your own community is interesting. As to your definition of community, perhaps any difference is more a matter of the use of appropriate words than of difference of values. Many types of human association are of value, and usually, if not always, such value lies, as you say, in release of good will and affection, though often in other common interests, such as music or science or social betterment. . . .

However, there is a legitimate, more explicit, use of the word which has substantial recognition. For instance, the Institute of Human Relations at Yale, after a ten-year "cross cultural" study of human societies, took the position that the small, primary-group community is such a universal and fundamental social entity that the term "community" in the field of the social sciences should be used as the name of that type of society. . . .

This type of society, of course, is a geographical as well as a psychological unit. It does not follow that other forms of society are not also valuable. . . .

Thus defined, the community has traits which, an increasing number of sociologists believe, are vital to human well-being. One of these characteristics is the intimate living together of young and old in a wide variety of human relationships, so that the underlying cultural inheritance is naturally and informally transmitted from generation to generation. This is the universal process by which through the ages human society has remained human. This process of cultural transmission is less effective in the case of persons

who have good will toward each other, but who are geographically separated by long distances. It is because of a number of such characteristics of local,

primary-group communities that they have certain values not possessed by other very desirable forms of human association.

MEETINGS AND CONFERENCES

May 13-18. National Conference of Social Work, annual meeting, Atlantic City, N.J. Subjects to be considered include "Services to Agencies and Communities" and "Methods of Social Action."

May 16-20. Sixth National Conference on Citizenship, Washington, D.C. Sponsored by Citizenship Committee of National Education Assn., with U.S. Dept. of Justice.

May 30-June 2. Seventh Annual Institute, New York State Citizens Council, Sharon Springs, N.Y. For information write NYSOC, 601 E. Genesee St., Syracuse 2, N.Y.

June 10-22. National School for Group Organization and Recreation, Plymouth, Wis. Courses in art, music, games, dramatics, puppetry. For information write Alice Schweibert, 1081 Northwest Blvd., Columbus 12, O.

July 1-4. Eighth Annual Conference on the Small Community, Yellow Springs, O. See announcement on back cover.

July 1-6. Annual Conference, National Education Assn., Palace Hotel, San Francisco, Calif.

July 3-19. Sixth annual Town and Country School, Emory University, Georgia; graduate summer school for pastors in small towns and country areas. Leaders include Arthur Raper, Edward Ziegler, Roy Sturm, James May.

July 30-August 10. Work Conference on Adult Education for Community Improvement, Teachers College, Columbia University, New York 27, N.Y. For information write Ralph Spence or Paul Essert.

July 2-Aug. 10—Summer Workshop Studies in the Small Community, Goddard College.

Plainfield, Vt. Areas include use of resources, regional development planning, community surveys, adult education.

August 7-21. Seventh Annual Town and Country School, Emory University, Georgia. Graduate summer school for pastors in small towns and country areas. Theme "Church and Community Improvement." Staff includes Griscom Morgan, Arthur Morgan, J. Carson Pritchard, Alexander Nunn, Frank Alexander. For information write Earl Brewer, Director.

July 21-Sept. 1. Fourth Annual Summer Session, Grundtvig Folk School. Courses in Contemporary poetry, History and Geography of the Northwest, Small-Scale Farming, etc. For information write Glen Coffield, Box 220b, Route 1, Eagle Creek, Oregon.

Summer Institutes, Community Chests and Councils of America: July 23-27, Blue Ridge Institute, North Carolina; July 23-27, Great Lakes Institute, Lake Geneva, Wis. August 6-10, Adirondack Workshop, Silver Bay, Lake George, N.Y. Discussions on social welfare, recreation, health, community organization, etc. For information write headquarters at 155 E. 44th St., New York 17.

Courses in Local Studies, conducted by Le Play House, Ledbury, Herefordshire, England; Mrs. Dorothea Farquharson, Secy.: May 11-15, Countryside Studies at Ledbury; July 9-22, Welsh Borderland; July 28-Aug. 11, Studies of Pyrenean Valleys, centre at St. Giron; July 28-Aug. 10, Aug. 17-31, Danish Society and Culture, centre at Slagelse.

Community Service News, issued bimonthly except July and August by Community Service, Inc., Yellow Springs, Ohio. \$2.00 per year, two years \$3.00. Griscom Morgan, editor.

Community Service, Inc., is an organization to promote the interests of the community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members. Community Service was incorporated in 1940 as a non-profit organization to supply information and service for small communities and their leaders, in the belief that the decay of the American community constitutes a crisis which calls for steady and creative effort. The nation-wide interest expressed during the succeeding years has reinforced this opinion.

Eighth Annual Conference on the Small Community

Yellow Springs, Ohio—July 1-4, 1951

ON THE SUBJECT: "THE VALUES BY WHICH COMMUNITIES LIVE"

The purpose of this year's Conference on the Small Community will be to strive for a clear recognition and understanding of the role of common spirit and values in the community. Little attention has been given to this central aspect of the community. Until we recognize its existence and bring together the best that is known we will tend to be living, working and teaching with a very partial and hence false understanding of the essence of community.

Leadership Will Include—

C. J. McLANAHAN, national director, Council for Cooperative Development, Detroit. Member of Cooperative Homesteads, experimental community of twenty families.

AAGE ROSENDAHL NIELSEN, Askov folk school, Denmark. Now with the "Experimental Group in the Danish Folkschool Movement," Hartford, Conn.

JOHN GIVEN, Bureau of Community Service, University of Kentucky, Lexington.

ARTHUR WISER, coordinator and manager, Macedonia Cooperative Community, Clarksville, Georgia.

LEONARD H. SCHOFF, manufacturer, farmer, sociologist, of Parkesburg, Pa. Participant

in rural life seminars at Harvard and Columbia universities.

J. CARSON PRITCHARD, West Georgia College, Carrollton, Ga. Religious director, Carroll Service Council.

RALPH TEMPLIN, professor of sociology, Central State College, Wilberforce, Ohio.

MAX WOLFF, Community consultant, lecturer on community, New York University.

H. CLAY TATE, editor, *The Daily Pantagraph*, Bloomington, Ill. Helped organize Central Illinois Community Betterment Program.

AND THE COMMUNITY SERVICE STAFF: Arthur E. Morgan, Richard Eastman, Griscom Morgan, Eleanor Switzer.

The conference will open on Sunday, July 1, with services in Yellow Springs churches and Friends meeting for worship at 10:30. Initial meeting of the whole conference group will be held Sunday afternoon and evening. Those who find it convenient to arrive on Saturday (June 30) will be invited to join in preliminary discussions and to aid in final preparations. Meetings will be held mainly on the Antioch College campus, at Rockford chapel, across the lawn from the Tea Room.

Total costs for board, room and registration fee for the four-day period will range from \$20 to \$35, depending on the type of lodging.

Final meetings will be held on Wednesday, July 4, the evening meeting held jointly with an Experimental Communities Conference scheduled for July 4-7.

Send applications and requests for information to: Community Service, Inc., Yellow Springs, Ohio.